The AMERICAN FRIEND

December 18, 1952

White Christmas

photo by Harold M. Lambert

He gives snow like wool;
he scatters hoar frost like ashes.
He casts forth his ice like morsels.
Psalm 147: 16-17

A Christmas Message
By Russell Rees

Christmas—God's Answer
Editorial

In the next issue: Our Unproved Faith, by Harold Walker; Not Apart From Us, by Alexander Purdy; The Mau Mau Movement in Africa — Press Report and Review

PACIFIC SCHOOL OF RELIGION
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MWF

For Life: My Vows

By William W. Clark

TO PREJUDICE . . . NO SANCTION

We have circled down a spiral of thoughts to certain foundation considerations about the nature of human personality and its basic needs. It is time now to climb back up to the point from which we took our departure on this long excursion. It will be remembered that we started with the vow to yield to prejudice no sanction. In thinking about the conflicts caused by prejudices, we outlined the steps which were most helpful in attempting to solve conflicts of all kinds, not only those stemming directly from prejudices.

There were several steps we had suggested as desirable in the solution of conflicts. First was the primary need for training in attitudes of love and forgiveness. Second was the attempt to go beyond prejudices to facts. Third was the effort to dig under facts for the causes which produced the situation. Fourth was the need to estimate which factors in the situation were subject to change and which were unchangeable, or relatively so. These four steps dealt largely with analysis.

The next steps dealt with solutions. First in this respect was the need to outline the several possible solutions which represented genuine alternatives for action in any given conflict. Second, and the point from which our long circular excursion took place, was the attempt to determine which of the possible solutions was the best. We were convinced that the best solution had to have an element of reference to absolute and final morality, and yet it needed to meet the pragmatic test of what would work in the given situation of conflict. Since a consideration of what would work depends upon an understanding of the potentialities of human nature, we discussed at length the ten basic needs of all human beings everywhere. Now we are ready to go on to the third step in the attempted solution of a human conflict.

This step is the one where we move out of the realm of thought into the realm of action. It is incumbent upon us, having gathered all the best wisdom that is available to us, to get on with it.

Undoubtedly we shall not know with absolute certainty that the way we are pursuing is the one and only way. We may be more or less sure, but never absolutely certain. This applies even to the kind of compelling conviction which flows from religious inspiration and guidance. I have utter and complete confidence in the guidance of God. I know from experience that His Spirit communicates itself to human spirits who are ready and willing to follow where He leads. But I also know that every one of us is prone at times to confuse the voice of his own ego, masked under who knows what noble disguises, for the voice of God. Mental hospitals are not the only places where human beings hear what they deem to be the word of the Lord, when it is only, in reality, an echo of their own shouting selves. We have only to remember that all great figures in our Christian history have been in danger of being most wrong on some things of which they were most certain, to realize the fallibility of our human recognition of God's word to us.

It is for us to open ourselves in every way possible to the guidance of the Holy Spirit — and then eagerly, confidently, carefully, and prayerfully to set about doing what seems to be indicated. But this action must always and forever remain humble and tentative in spirit. The moment any man becomes certain of his absolute discovery of the truth is the point at which he puts himself most radically in opposition to the true guidance of God. God guides us human beings—but we remain human beings as we follow. God guided our forefathers in the days of Abraham and Isaac and Jacob — but not in all respects did the things which they felt He was calling them to do actually represent His will. Human sacrifice, polygamy, adultery, and the slaughter of innocents—no one of us now can believe these to have been done at the veritable call of God. And yet our forefathers were trying their best to do His will.

It is required of us that we launch out into the deep, that we undertake God's deeds, that we act to solve human conflict. It is most important that, as Christian people, we seek the guidance of God in the determination of our action, by all the steps so far suggested, brought finally into focus and clarity by prayer and meditation. It is terribly important that the spirit of prayer and meditation should underlie every step of the way. But in the end, when we act, it is only by the grace of God that our decisions will prove divinely useful, undeterred by their inadequacies springing from the fact of our fallible human nature.

Just as I am, Thou wilt receive, wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe, O Lamb of God, I come, I come.

FRIENDS AND LOYALTY OATHS

To the Editor:

A recent Chicago Round Table of the Air discussed "loyalty" and other oaths required these days. I heard no reference made of the fact that some people do not take oaths because of their religious beliefs. Is it possible that Friends' stand on this is not well enough known even to merit mentioning? Are Friends "refraining from taking or administering oaths" as the old Query asked?

Freeport, Maine — Lelia S. Marstaller

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Each closed Meetinghouse in America can be more indicative of what we call "communism" today than all the government indictments put together.

Lelia S. Marstaller

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Thought control wrapped in the American flag is just as repugnant and as dangerous as thought control bearing the stamp of the hammer and sickle.—Harold F. Hohly, quoted in *The Living Church.*

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Christmas - - - God's Answer

"The Sun of Righteousness will arise—"

Next to love the grand idea and the great word in any language is *hope*. Without it love would lose meaning and the power even to live would ebb away. Within hope there is a great potential. Its direction is forward, its tense is future, and it follows the lure of what ought-to-be.

Always it sees beyond a drab present to a brighter tomorrow. It endures a chill night for it feels the warm sunshine of a new day. It holds in its warm heart the answer to its own prayer. Hope is in the heart of man—imperishable, for God placed it there. And if within the busy cares and worried work of a man it becomes buried or lost, then the man is lost; the inner radiance of his soul is dimmed and the man begins to die. Only a hope, rekindled, can save him.

This hope has sent prophets, strong in spirit among disheartened fearful men, their voices ringing out, "Turn ye, O turn ye, for why will ye die?" Being prophets they were not lost in their own day, for even that day, evil as it might be, had in it the possibilities of something better. The true prophet did not blink at evil. He saw it—all of it, and he told what he saw. But he had not only *sight*—he had *insight*. He saw through the darkness a finger of the dawn and he cried, "Unto you who fear my name (Jehovah) will the Sun of Righteousness arise with healing in his wings."

"And Suddenly—a heavenly host—"

Within every divine promise there lurks the power of fulfillment. The promise itself, when believed, gives power in some measure to help fulfill it. But a promise that is never in any measure fulfilled loses its sustaining power and they who believed come again into the dead-ends, off the open road.

Not only must the daybreak be promised, it must come. The fingers of the dawn must lengthen, the curtains of darkness be pushed back. Or, to change the figure, a new harmony must be found arising from among the discords. For centuries men of God had hoped and preached hope. Other men had rallied behind kings and princes hoping that they would bring in a better day, but found only frustration at the end of a boastful promise.

Always men looked for an incarnation, an embodiment of the answer to their need, in human flesh. Often it was the warrior they expected. Sometimes, the sage, the scholar, or perhaps the builder—an engineer of some Babel. It was a deeper insight which later gave to men the depiction of a "Suffering Servant," a spiritual Savior. None other, said the prophet, could save them. In the fullness of time He will come, be ready!

They were not ready, no more than are men today. Still they look for the warrior, the "strong man"—a modern Samson, though with more deadly weapons. Sometimes they cluster in "sects" around a glib voice that oversells itself. They follow the would be usurpers, into a slow mass defeat.

But there are always some people, simple, honest folk who do not dote on armies or great voices and popular causes for their salvation. Their hearts are in tune. They are not the great merchants in the marts of Jerusalem—they are shepherds, near an obscure village, called Bethlehem. Their feet press the warm earth by day and their bodies are warmed by it at night. They read with great sensitiveness the signs of the times. They know the real evil of Herod better than do those of his own court. They are friends of the hills, silent choristers with the stars and they are lovers of sheep.

What fallow soil are they for the seed! What well chorded hearts for heavenly music! To them the divine music can break through, for them the skies can blaze, for them angels can sing. All this, while the sleepy towns nearby doze, dreaming of tomorrow's market.

"Unto you is born a Savior—"

The promise is fulfilled. The Sun of Righteousness arises. Yet, there is left a vast hunger in the hearts of millions who do not know how near is their salvation. The Sun has risen but eyes are not opened to see that it is true. A Savior is here, but men will not forsake their lesser loyalties. The Prince of Peace has come, but the great warriors still hold their legions. The Mighty Counsellor is here, but the sects still swarm around their self-asserting leaders. If there is such indifference has Christmas indeed come? Not to those who refuse him.

Yet the promise is fulfilled, a Savior is born. God has given himself. He did not descend from heaven in a panoply of glory while millions marveled. Of course they would acclaim one who would come by miracle and in such splendor. They were accustomed to the great man in his chariot surrounded by a retinue and heralded by trumpets. Of course one like the great man, yet greater, would get a following.

This was not God's way, and this would not be Christmas. The allegiance that would be won by such a great sky pageantry would be superficial. Nobody would be *changed*, they would simply be *following along*, shouting for—they would know not what—but shouting their loyalty.

Instead here was a baby, wrapped in swaddling clothes, lying in a manger. Power-hungry men would have no time for such as this. To them this would be

a trifle, nor would it be received by those who, though poor in this world's goods, were still power-hungry, who still measure values in terms of glitter or splendor.

"And there came wise men—"

Here is a Savior for those who will divest themselves of all self-notions and self-assertions, and will start anew—with him, *as he is.* The simple men of the hills and the sheepfolds will be there, a few of them. Certainly the wise men will come out of their anonymity in "the East." They will not be known as the great patriots of a single land, they will come—from where? From the East, West, North or South, from wherever wise men live.

They came, they are still coming and they will come forever with a profound faith in the power of good will, simple trust in God—all these incarnate here, now, in the Messiah, the Emmanuel—He is with us.

Glory to God in the highest!

Visit to Arab Palestine

By John J. Haramy

At Christmas time we here review the land of the first Christmas with John J. Haramy, Arab-American and a Friend of Indianapolis. As a former student of our Quaker Schools at Ram Allah, he visited again during the past summer the country of his birth and reviews his experiences. Every reader should renew his concern for "the land of the first Christmas."

TWO thousand years ago Jesus saw the city of Jerusalem and wept over it because of the blindness of its people who knew not the day of their visitation. Today Jesus, looking at the same city, would weep over it because of poverty, misery and destitution of its people, the victims of power politics of the Christian nations.

Before 1948 Jerusalem, outside the city walls, was a modern metropolis with wide streets, modern shop windows, beautiful parks and elegant residences. All this was largely the work of Arabs trained in mission schools, colleges and the American University in Beirut. These Arabs were filled with ambition and were determined to have their country catch up with the onward march of civilization.

The Displaced People

These same Arabs are today refugees scattered all over the Middle East having lost to the Jews their homes, their places of business, their bank savings, their land and even their clothing and furniture. As a matter of fact, almost half the inhabitants of old Palestine now live in refugee camps supported and maintained by United Nations Relief and Works Administration.

In the Gaza area there are some 200,000 homeless men, women and children living in filth and tattered encampment, cut off from the rest of Arab Palestine by Israeli territory. All they can do is to sit and listen to inciting agitators. Similar camps on a smaller scale are found in the Jerusalem, Ram Allah, Bethlehem and Amman areas. There are also thousands of refugees outside the camps, scattered in towns and villages, worse off than those in the tents who receive some kind of supervision as to sanitary conditions.

It is the tragedy of Palestine that too many Evangelical preachers accept literally the Biblical implication that the second coming of Christ must await the re-establishment of the Jewish State. This has contributed much to the cold indifference of church people about the great injustice done to the Arabs through partition of the land. Some church members go so far as to regard the peoples' suffering as foreordained and in fulfillment of prophecy. It does not seem to dawn upon them that God, being love, would never ordain suffering upon one group of His children for the convenience of another group. The very thought that the second coming of Christ is closely bound with a Jewish state would be tantamount to denial of His teachings that "there shall be one Fold and one Shepherd." As Paul put it, in Christ—the new order—"there can be neither Jew nor Greek, neither bond nor free, neither male nor female."

Political Changes

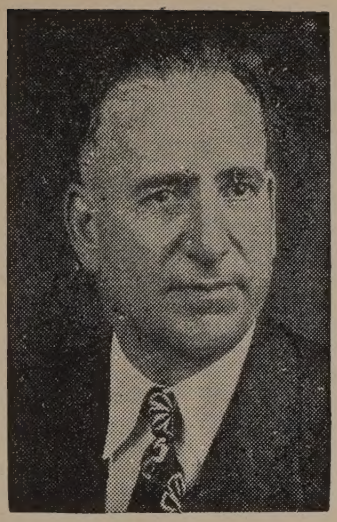
While the truce between the Arabs and Jews drags on because the Great Powers will do nothing to implement the United Nations' decision to return the displaced persons to their homes in Israeli occupied territory or else recompense them financially for their losses, important events are taking place in that part of the world with the rapid rise of aggressive nationalism.

Disillusionment with the policies of the United States and England, which have been glaringly pro-Jewish, has given extreme nationalists the opportunity to assert themselves and to strive for power. In recent tests of strength they won significant victories. Their immediate task was to purge their governments of corrupt and oppressive officials who made possible the injustices which the Western nations heaped upon them, but their ultimate goal is to revive Arab culture and to restore to Arabs their lost prestige and dignity.

The state of corruption and bribery in Arab lands has long been notorious. Public men, who came from a small group of wealthy landowners, were known to enter government only to enrich themselves at the expense of the illiterate masses. Public money was squandered on nepotism and riotous living. Heavy taxes kept the people in a constant state of destitution. On top of these scandalous conditions, bribes were accepted from foreign governments for special favors.

Arab nationalists set about to correct these intolerable conditions. The President of Syria and members of his cabinet were the first to feel the coming of a new day when a young army colonel named Shishekby seized the reigns of government and threw in prison the leaders of the old guard. King Abdullah of Jordan, who was blamed for half-hearted conduct of the war against the Jews, was next eliminated at the hands of an assassin. This was followed by forced exile of King Farouk of Egypt who himself was involved in sale to his own armies, for personal gain, of faulty arms and ammunition. The last autocrat to surrender his authority is ex-president Khoury of Lebanon, notorious for graft and bribery in his administration.

It is significant that in each of these countries young military men were the instruments for liberating the people from the scourge of reaction and corruption. So far these men have shown great honesty and idealism. They have initiated and pushed through parliaments laws for the distribution



John J. Haramy, Arab-born and now a member of the First Friends Meeting at Indianapolis

among tenants, at fair compensation, of land held formerly by absentee landlords. They began to show some concern about child education which for too long has been woefully neglected. Lack of funds, however, will undoubtedly prevent immediate opening of badly needed schools. They have also taken interest in overdue social, economic and political reforms. Already the antiquated feudalistic political party systems have been completely reorganized. All this augurs well for the future, barring return to power of the reactionaries.

A Grim Existence

For the immediate present, however, the economic outlook of what is left to the Arabs of old Palestine is not very encouraging. The land consists mostly of arid hills and valleys with few cultivable spots. More areas are actually covered with stone than with soil. There is very little water for irrigation and absence of minerals of every kind makes industrialization impractical. The roads are winding and climb up and down rugged mountains, making transportation hazardous.

I drove one day from Bethlehem to Amman, capital of the Hashemite Kingdom of the Jordan to which Arab Palestine is attached. All along the drive on both sides of the highway stretch brown colored hills devoid of all vegetation and literally covered with huge boulders. In the valleys may be seen houses of straw, half in ruins, huddled together. Some men dressed in cumbersome oriental garb trail goats up and down hills in their search for food, others work in tiny vineyards or on small plots of ground cultivated with vegetables, while still others harvest patches of wheat and barley grain. A few women wind their way over rough roads traveled by their ancestors centuries ago. They are either stooped under heavy loads of brush for fire or walk erect with jars filled with water perched precariously on their heads. Children in rags roam aimlessly under the scorching heat of a burning sun.

Everyone agrees that the only hope of Palestine lies in the internationalization of Jerusalem as originally contemplated by the United Nations in its land partition scheme. Internationalization will accomplish several things; it will restore many thousands of Arab refugees to their homes, to their land and to their places of business; it will release millions of dollars now frozen in banks to be used in commercial developments. What is more important, it will open the way for revival of the tourist trade which has always been the lifeblood of Palestinian economy.

Attitude Toward America

The United States government, once regarded as the great friend of the Arabs because of its championship of the rights of oppressed peoples everywhere, is now regarded with deep suspicion if not mistrust. The people in the Middle East are convinced that it was politics and not justice which prompted President Truman to urge in the United Nations the partition of Palestine. They are aggrieved at the State Department for its support of England in its controversy with Egypt over the Suez Canal and they are bewildered at the behavior of Secretary of State Acheson in denying the people of Tunis the right to lay their grievance against France before the United Nations. They look upon these acts as evidence of anti-Arabism.

There is, however, one bright spot in the Arab attitude toward America. It is "Operation Magic Carpet." Late in August some 4,000 Moslem pilgrims on their way to the Holy cities, Mecca and Medina, were stranded in the city of Beirut, Lebanon, for lack of transportation facilities. I happened to be in the city at the time and saw these pilgrims sprawled on the ground of the airport and surrounding areas, a truly sorry lot. They had spent their life savings to make the journey and they felt that it was spent in vain. Time was running short and the time element was important because they had to reach Mecca before the day of celebrating "Eed Il Idha" if their pilgrimage was to be a success.

In their seeming hour of despair, the United States Air Force came to their rescue. Some twenty C-50 transports stationed in Germany were rushed to Beirut and began a religious airlift. Because American pilots, being non-moslem, were not permitted to enter Mecca, they landed their passengers in the city of Jiddah, a short distance from the birthplace of Mohammed. They completed the task without a single mishap. This generous gesture on the part of Americans will undoubtedly go a long way in softening Arab resentment.

The Quaker Schools

Whatever may be the feeling of the Arabs collectively toward the United States government, the gratitude of Palestinian Arabs for the work of the two Friends Schools before, during and after the war, will always be strong. In addition to their reputation as great centers of education as well as moral and spiritual forces in the land, the schools during the war served as hospitals for the wounded, as headquarters for the United Nations Relief Organization, as soup kitchens for feeding refugees and as a refuge for displaced persons where they could find comfort and encouragement.

I had the good fortune to spend one day in Ram Allah visiting the schools, where I learned of some of their activities. Mildred White, principal of the Girls' School, saw to it that my time was well occupied. First we made the round of the Boys' School then in charge of Delbert and Julia Reynolds during the absence of Willard and Christina Jones who were on a short leave. It was a thrill to walk through the newest building on the campus, used entirely for classrooms and up to the minute physics and chemistry laboratories. It includes a beautiful auditorium with large seating capacity and a spacious stage. It is filling a great need for school and community gatherings.

Our next stop was the Meetinghouse half way between the two schools. Mildred White was very enthusiastic about the work going on there for destitute refugee children. Parents of these children are so poor they cannot afford to pay any school tuition. Mildred White, in response to a great need, conceived the idea of starting a free school in the Meetinghouse and an unfinished annex. The annex is a room with only four walls standing and no ceiling because the war made it impossible to obtain necessary materials for

its completion. In the Meetinghouse, with overflow on the bare floor of the annex, gather each day a large number of tiny children of the dispossessed to receive the rudiments of elementary education. Outside the open door and the glassless windows of the annex, other children stand and watch in silence. The teachers let them do it because they do not have the heart to turn them away. In the middle of the day a simple meal is served the children, made possible by a grant from the United Nations Relief Organization. As I stood there on what is certainly hallowed ground, the words of Jesus came to me, "Suffer the little children to come unto me, for of such is the Kingdom."

We then walked to the Girls' School which brought back memories of years gone by when A. Edward and Marion Kelsey, Alice Jones and Katy Gabriel were so active in the Ram Allah Mission. The buildings of the school were the same, but the campus appeared more beautiful for where once spread grapevines there are now tall and majestic trees casting their cooling shadows all around them. At a small dinner party arranged for the occasion, I had an opportunity to meet three teachers with whom I was associated when I served as principal of the Boys' School in 1922. It was a happy reunion that offered a chance for reminiscence.

With Local Friends

The highlight of the day was an afternoon tea to which were invited members of the Monthly Meeting. It was gratifying to meet with a group of men and women who had very little if any bitterness towards America. There was constant insistence of all present that they must be patient and tolerant not only with one another, but also with those responsible for their hardships. "Love thine enemy," to them was not just a text in the Bible, but a real challenge.

I learned from talking to some of them that their aim was to achieve a correlation of faith and works. They assist the schools in providing more effective ministry to the refugees. They contribute clothing and food whenever they can. They take part in sewing circles, cooking classes, recreational activities and home education among adults, sponsored by the school. Whenever the opportunity presents itself they share their experiences in faith with those less fortunate than they. In the face of difficulties they feel that the only way to overcome them is to accept them and work for their amelioration. The tensions and frustrations that have been with them ever since the end of the war are beginning to dissolve in a new air of hope inspired by an abiding faith in the goodness of God.

Before leaving the Girls' School that day, Mildred White shared with me a concern that was close to her heart, whose realization called not only for prayers, but also for financial assistance from generous friends in America. It pertained to the establishment of a fund to be used for payment of school tuition and board for some deserving refugee girls to permit them to enter the school as regular students. These will be daughters of parents who were former graduates of one or the other of the two schools, who were formerly prosperous but who have lost everything in the war. Mildred White regards this concern not only as another vehicle for increased usefulness of the Mission in its efforts to combat illiteracy in the land, but also as an opportunity to retrieve some of the lost faith in America because of the partition. When a future generation of Friends looks over our age it will most certainly be able to point with pride to the humanitarian and Christian labors of the Ram Allah Friends Mission.

YOUNG FRIENDS AT QUAKER HILL

A very successful meeting of the Young Friends Department was recently held at Quaker Hill. Leaders of young Friends who make up this department of the Board of Christian Education of the Five Years Meeting gathered to exchange experiences, get a view of the present condition of our work with young Friends, and to plan for the future.

At the opening session reports of the program carried on in each Yearly Meeting were presented. Most prominent in these reports were young Friends camps and gatherings at Yearly Meeting time. North Carolina and Wilmington reported carrying on a program to train leaders for their task of working with young people and several Yearly Meetings reported holding mid-year gatherings. Western Yearly Meeting was looking forward with great anticipation to next year when they expect to have a full time worker in religious education.

A good portion of the time was spent evaluating the publications such as the "Penn Weekly," the "Penn Youth Quarterly," and the new "Junior High Curriculum," the new Friends Youth Fellowship manual, and laying plans to revise the pamphlets, "Where Two or Three Are Gathered" and "A Guide to Program Planning."

Dr. Lowell Hazard of Westminster Seminary made a fine contribution to the meeting through his presentation of "Leading Junior Highs in Worship" and the discussion that followed. Christina Baldwin reported on the progress of plans for the American Young Friends Conference to be held at Guilford in 1953. Chairman Wayne Carter presented to the group the plans to bring foreign young Friends to visit in this country next summer and a great deal of interest was expressed in this subject.

The closing session was devoted to setting goals for the coming year. These were: promoting the use of the Friends Youth Fellowship manual and using this as an opportunity to give youth work a boost; expanding the "Friends of Youth" program of leadership training; and introducing the new "Junior High Curriculum."

Front Row (left to right): David Stanfield, Roberta Allen, Dorothy Barratt, Jane Zavitz, Christina Baldwin
Back Row: Wayne Carter, Wilmer Stratton, Walter McAdams, Richard Faux, Byron Branson, Lawrence Perry

STAR GAZING - Our Moral Guidance

By Russell E. Rees

"And lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." Matthew 2: 9

IN JOAQUIN MILLER'S poem, "Columbus," the poet describes the growing fear of the sailors as they drove forward into an unknown sea.

The good mate said, "Now must we pray,
For lo, the very stars are gone."

Now the modern sailor has, at his command, a dozen intricate instruments for the guiding of his ship. He is no longer troubled by cloudy skies, or even by troubled seas. However, it is worth mentioning that we still are dependent upon the stars and the great star, the sun, for accuracy in setting our clocks and determining our latitude and longitude.

Our civilization has been largely urbanized, and even in the country men are less aware of the heavenly lights than were primitive men. It is only occasionally that one drives on a really dark road and becomes fully conscious of how dark darkness can be. Even small towns which dot the highways have become aware of neon lights, and have turned night into day. Artificial lamps take the place of eternal stars, and man rests on the assumption that he no longer needs stars because he has such efficient street lights.

One of the loveliest of the Christmas stories is this one of the wise men from the East who set out to find the King of the Jews, following a star until it came and stood over where the child was. No Christmas celebration is complete without a star. We place them on our trees, in our windows, along our streets. But they represent to us a smart decorative effect, and it is easy to forget the significance of *The Star* which the wise men followed to the manger in Bethlehem.

We Need the Dream

We give the name "Star-Gazer" to people who support some unusual ideal or propose some altruistic dream. "He has his head in the clouds." "He is starry eyed." "Why doesn't he come down to earth?" So we blithely dispose of those who propose to take their bearings from eternal verities, not from passing vanities. But,

Russell E. Rees is minister of the South Chicago Friends Meeting. For several years he has written the Sunday School lessons in this journal, and at present he is Chairman of the Board on Christian Education of the Five Years Meeting of Friends.

He whom a dream hath possessed knoweth no more of doubting,
For mist and the blowing winds, and mouthing of words he scorns;

Miller's picture of Columbus is that of a man whom a dream had possessed. When they told him the stars were gone, asking what to say, Columbus answered, "Why say, sail on, sail on and on."

The mythical character, Darius Green, is said to have reasoned, "The birds can fly, and why can't I?" His ill-fated experiment did not add much to the science of aviation, but his dream was a real one. The Wright brothers were far more successful in a practical way, but the dream was the same dream. Although the span between the original dream and its final achievement is often very great, sometimes measured by centuries, yet it is the dream which shapes the future. If men are content to limit the possibilities of human endeavor by earth-bound ideas of what is practical, they will never rise above the mediocre achievements of little people.

Something happened that night in Bethlehem, the significance of which we are not even yet able to estimate. It came in an age of doubt and fear when, it has been said, men were losing their nerve, the courage to believe in a better world society. In the search for answers the many mystical cults arose. But in the village of Bethlehem a Babe was born. Nothing mystical about that. His home was that of ordinary people, selected one might almost believe at random from among the common people of Galilee. But he was to give back to the world its stars.

The New Faith

It is a wonderful thing to believe in babies. The trouble with adults is that they are too old, too tired, too frustrated. They have tried a few half-hearted experiments toward making a better world and they have been defeated and discouraged. It is easy for them to pick out some comfortable spot on the leeward side of an axiom, and ride out the storm there. But babies? No, all of life is before them. They don't know yet that there is such a word as *can't*. Many of the things which appear unreasonable to men past fifty, will be the commonplaces of their grandchildren. If one would really like to know what is the destiny of man he should stand in awe beside the crib of a baby, as the wise men did, and see what God has in store for those who will trust him.

This Bethlehem manger was to give back to the world, God. Men were to discover that the great weariness of the world had come because they were looking at themselves, and saying "We are not able." History has called His birthday, "the year ONE." It was the dividing line between the old disillusionment and the new hope. Men who had been orphaned by the loss of God, an absentee divinity, were to believe again that He was Emmanuel, with men. "The Kingdom of heaven is at hand."

Lure of the Good

Another star which was returned to man at the first Christmas was the faith that what-ought-to-be can be. Many of the things which Jesus was to say years later as a man, had come to be thought impossible. The Beatitudes depict a way of life too often deemed "out of this world," that is beyond the range of possibility. I remember a man who once said that if God had expected man to fly he would have given him wings. But that is not true. God did not give man wings, he gave him something far better, a mind, a power to think, to dream, to explore, to question old axioms, and to do the incredible. If, says the New Testament, man ought to love, and so be like God, then by the grace of God man can love, even his enemies. You do not begin by drawing up a list of impossibles, but you begin by drawing up a list of moral imperatives. You do not say, man cannot do this because it is difficult, but you say, man can do this because it is right. "The sky is the limit" is not merely a slang expression, but a spiritual insight.

The Genuine in Christmas

What Christmas means is so tremendous, its star is so dazzling bright that we are tempted to substitute the glitter of tinsel and tree lights for it.

Matthew's wise men have led the way for us; "they fell down and worshipped him." It is not wordy eulogies of Christ for which one would plead this Christmas time. That we have given in endless measure. But can we believe that God gives himself to the world? Can we believe that God is closer to us than breathing, nearer than hands or feet? Will we be guided, not by what seems humanly sensible, but by what is eternally right?

The State Streets of the world will be uncommonly bright this year, calling us to be gay and forget our troubles. But we shall miss the message of the ages unless we too become for a little while Star-Gazers, following this light until it comes and stands over where the Child is. Can we capture the meaning of the love of God who gave His Son that men might know Peace on Earth and Goodwill among men?

SEEK YE FIRST THE KINGDOM

Query: *Do you love one another as becomes the followers of Christ? Are you careful of the reputation of others? When differences arise, do you make earnest effort to end them speedily?*

Love is the fundamental basis of man's highest attainment in fellowship. This is as true in human relationships as in the divine relationship. One cannot rise to the possible heights of human fellowship apart from divine love "shed abroad in our hearts by the Holy Ghost" (Rom. 5: 5); neither does one gain the supreme heights of divine fellowship without having love for the brethren. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4: 20-21).

Since abiding love is dependent upon continuing fellowship, it is tremendously important that differences, from whatever source, shall not be allowed to endure long for differences tend to separate, often leading to a complete breaking off of fellowship.

Therefore, let us "love one another with a pure heart fervently" (I Peter 1: 22b); having great care for the things (reputation?) that belong to another; "In lowliness of mind let each esteem others better than themselves. Look not every man on his own things but every man also on the things of others" (Phil. 2: 3b-4), letting love cover a multitude of errors.

Thus with great unity will our fellowship be greatly strengthened and every heart be lifted up and made to rejoice in the wonderful, redeeming love of God.

B. Orville Fisher

Correspondence

DISAGREES ON CO PROVISIONS

To the Editor:

Reading of the American Friends Service Committee action concerning the employment of Conscientious Objectors, I feel a great need to speak in behalf of our young CO's and question our attitude toward them.

Let us remember that all young men today face a future of uncertainty. The average young man may be deferred until graduating from college, and then, when he would normally leave his family circle and make a place for himself in the world, he is taken for two years of service. However, this young man knows he will no longer be dependent upon his family for support, and therefore he has some sense of accomplishment and stability. The CO has none of this. If he serves 1AO, yes, but perhaps he does not wish to serve that way—then what? Are there jobs for him?

I know of one young Friend who is serving in Europe now. No one is sponsoring him, his parents are supporting him, and he still has no certainty that the service he is giving will be acceptable in lieu of military service.

I know a young Mennonite whose church is fully cooperating with our country and the CO's. That young man is on his way to serve in France. This summer he married, and together with his wife will do social work in lieu of his military service.

These are only two examples. I am sure there are many more.

As Friends we must ask ourselves: Do many of our young men wish to uphold the Peace Testimony of Friends but because of financial consideration feel they cannot rightfully do so? Do we know how many of the young men in our Meeting registered as Conscientious Objectors? (They don't go around telling. One must ask.) Have we thought of *their* problems and do we have any solutions for them? Are we giving them the encouragement and sense of security in their religious and social life which they need? Do we, as individuals, know where our young men are going to school, how they have registered, and perhaps write occasionally to let them know we are proud of their testimony?

Let us as members and as Meetings give to our young CO's our prayerful thanks for their courage, consideration of their problems, and an earnest seeking for a solution to them.

The Service Committee, in its decision, has upheld the Peace Testimony in regard to cooperation with the military, but it takes individuals of tremendous courage to stand alone against the forces of the military. Are we right in leaving our CO's in their solitary position?

Catherine Noel

94 Castle Blvd.
Akron 13, Ohio

QUAKERS IN POLITICS

To the Editor:

In some instances at least, Friends today are making a contribution to public life far out of proportion to the size of their membership. For instance, White Lick Monthly Meeting, where I am a member, located in Mooresville, Indiana, has an illustrious list of members who have been and will be serving in important government positions.

One of our members, Hon. William G. Bray, has been re-elected to the U.S. Congress. He is one of Mooresville's native sons.

Furthermore, two of our very active members have been recently elected to our State Government, Charles Kellum to the Senate, and Phillip C. Johnson to the House. Charles Kellum is a member of our Meeting on Ministry and Counsel, and Phil Johnson has been serving as our church school superintendent and in other capacities. He is a son of Howard Johnson who also has a record of service in the State House of Representatives.

A fourth member, Sumner Sellars, has been elected as County Commissioner.

Gladys Marley, recently elected as County Recorder, is also a Friend from our area, although not a member of this Monthly Meeting. She, with her husband, Charles Marley, attended the Friends World Conference in Oxford.

Other members of this Meeting have been serving on the Town Board, the School Board and on other community organizations.

Can any other Friends Meeting claim a better record in community, state, and national service?

Yours for Quakers in Government,
James R. Furbay

Mooresville, Indiana

COMMENDS "PLANNED QUAKERISM"

To the Editor:

It would be deeply appreciated if you could prevail upon Percy Thomas to run a series of articles as a follow up on his courageous and much needed article, "For a Planned Quakerism." The thought was superb and desperately essential. . . .

It would be a fine service to Quakerism, so long awaited. We have been asleep and perhaps lazy.

Conard Pyle

2299 So. University
Denver 10, Colorado

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

THE QUAKER MEN'S MOVEMENT IS MOVING!

Since the last report, six more groups of Friends men, four of them Monthly Meeting groups and two of them Quarterly Meeting units, have qualified for Quaker Men Charters.

Now, only four months after the first Charter was issued in July, the organization of Quaker Men has Charter Units all the way from Massachusetts to California.

This month's Charter Honor Roll includes: Westfield Monthly Meeting (Western Y.M.), New Castle Monthly Meeting (Indiana Y.M.), Fairfield Quarterly Meeting (Western Y.M.), Winchester Quarterly Meeting (Indiana Y.M.), Leesburg Monthly Meeting (Wilmington Y.M.), Lawrence, Mass., Monthly Meeting (New England Y.M.).

* * * *

John Randall is president of the Westfield Unit. Other officers are Robert Moore, vice-president; and Bob Collins, secretary-treasurer. The group meets on the second Monday night of every other month except July.

Kenneth C. Garriott heads the New Castle Unit with Carroll Anderson, vice-president, and Carl Hinshaw, secretary-treasurer. The New Castle men meet five times a year.

President of the Fairfield Quarterly Meeting group is Lowell Mills. Robert Tileston is vice-president, Lindy Gladden is secretary and Marvin Jones is treasurer. Meetings are held quarterly.

Robert E. Zimmerman of Muncie is president of the Winchester Quarterly Meeting Unit, with Walter Mills of Winchester, vice-president and R. H. Broderick of Farmland, secretary-treasurer.

The Leesburg Quaker Men named Vincent Fairley president. Other officers are Robert Shanks, vice-president; Walter Cherry, secretary-treasurer; and John Barrett, assistant secretary-treasurer. Meetings are held the second Thursday of each month.

All officers of the Lawrence, Mass., Unit live in Methuen, Mass. They are: Alfred Lee, president; John E. Peacock, vice-president; George H. Bateman, secretary; and Arthur R. Atkinson, treasurer. Meetings are held on the second Tuesday of each month.

* * * *

This Month's Program Suggestion

Since nearly all men in all Yearly Meetings have been interested and active in recent years in the development of youth camps, now is a good time to begin talking up next year's camping program by sponsoring a Quaker Camp Night.

The youth of the Meeting should be invited as special guests, and colored slides or moving pictures of previous camps shown if available. Camp leaders in the Yearly Meeting may be invited to outline plans for next summer's camping program and discuss needed camp improvements.

A Quaker Camp Night program not only will encourage Young Friends to include camp in their plans for next summer, but also may reveal interesting and worthy camp projects which your men may want to adopt.

REPORT ON NEW CENTRAL OFFICE BUILDING

Quaker Men have as their present project the raising of money for the new Central Office Building. They and all Friends will be encouraged by this report from R. Ernest Lamb, Director of fund raising.

Friends across the continent will be pleased to learn that the Trustees of the Five Years Meeting have authorized the Building Committee to proceed with the construction of our new headquarters at Quaker Hill, subject to certain reasonable conditions being fulfilled.

The record of pledges by Meetings and individuals has been inspected and although the financial goal has not yet been reached, in the judgment of the Trustees there is reasonable assurance that sufficient funds will be contributed to construct an adequate building.

When building operations are commenced, bills for material and labor pile up quite rapidly. It has therefore been wisely stipulated that a substantial part of the money must be in the hand of the Treasurer, before the building is started.

A majority of the pledges, both by Meetings and personal contributors, have been spread over a three-year period. In some cases payment doubtless could not be made more rapidly without entailing hardship. In many other cases it may well be that Meetings could now put on an extra effort and send in the major part of their contribution by next spring. A concerted effort by all meetings to get in all the funds possible during the first part of 1953, will make reasonably certain the start of operations next summer. Those who have contributed naturally want to see things started as soon as possible. By all working together, we can see this accomplished. As indicated above, we have not as yet reached our goal of $150,000, though four-fifths of that amount is reasonably in sight. We believe, with perhaps a few exceptions, every Meeting could and should carry its proportionate share of $2.50 per member. The new building will belong to us all and will be used to serve us all.

Every Meeting should at least make some contribution. A well publicized special offering in one meeting resulted in the obtaining of their entire quota. Personal solicitation is however, the most satisfactory method and, if undertaken with a good degree of enthusiasm, will produce satisfactory results.

Many Friends who gave previously may find it possible to add to their contribution at this time. We invite all these to do so. It will prove a wise capital investment in terms of the building of the Kingdom. The building will simply serve as an avenue through which a richer and more fruitful service to and through Friends may go forth. We would remind our Quaker Men and men Friends generally, that this is particularly their project. There are enough men in every meeting to see that it is carried through. Yearly Meeting Men's Organizations have unanimously endorsed it. It remains for the men in the Local Meeting to see that an adequate response is secured. Young Friends have officially accepted the responsibility of raising a substantial amount through their own organizations. Encourage them to do this since the new building and the program for the future will soon be passing into their hands.

The campaign will not close until the building is completely free of debt. This we all want to see happen. It will happen if we prayerfully make it our united project, with loyal determination to achieve success.

R. Ernest Lamb

* * * *

PUT THIS CONFERENCE ON YOUR CALENDAR!

Quaker Men of the Five Years Meeting will hold their first representative conference in California in the Spring of 1954, at the time of the meeting of the United Society of Friends Women. Representatives from all Yearly Meetings in America and from Cuba, East Africa, and Jamaica are expected. Men from other Yearly Meetings in the Society of Friends are cordially welcome. Quaker Men and their wives will want to put this on their calendars.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Christ Within, The Inward Light, by William E. Wilson; London: The Friends Home Service Committee; 10c.

This pamphlet is a stimulating call to make the inward personal experience of Christ a piece of good news to be proclaimed as well as a life to be lived. The author finds it consistent to approve both the evangelical revival of the nineteenth century and the criticism of Biblical scholars.

Harold Smuck

A Faith for Tough Times, by Harry Emerson Fosdick. Harper & Brothers. 128 pages. $1.75.

This little book is typically Fosdick in its theme—faith that is greater than despair, light that shines through darkness, courage that conquers through opposition. It is Christian optimism in essence. For one who needs this brief concentrate of life and power, it is a good book; but if one wants Fosdick in the full range of his thought, he should buy one of Fosdick's larger books.

POETRY CONTRIBUTORS

Mary B. Stevenson, 165 17th St. N. E., Atlanta, Georgia

Lucile Coleman, 166 Park Ave., Port Richmond, Staten Island 2, N. Y.

Dorothy Wheeler Butler, 82 Paxton St., Leicester, Mass.

Sarah E. Gray, Hinckley, Maine.

UNTRIMMING THE CHRISTMAS TREE

Once more we trimmed our tree and laid
In folds the dark green robe beneath;
Arranged with care the créche we'd made
And tied the red bow on the wreath.

The stockings by the fireplace hung,
The Christmas poems and stories read,
The old familiar carols sung,
Once more we tucked our boys in bed.

So short the time! So soon it's gone!
Each long-held Christmas secret torn
From wrappings loving hands tied on
To keep the day when Christ was born!

If we could leave them as they are
Where little fingers, swift and dear,
Fixed them—the bell, the hand-made star—
And so have Christmas all the year!

But we must put away each light,
Must take the star from off the top,
Must wrap each ball to keep it bright,
Must eat each lonely lollipop.

Thus Christmas days like all things good—
The summer skies, the winter snow,
Our youth, our children's babyhood—
Must go. How hard to let them go!

Yet from these joys we need not part
If we keep Christmas in the heart.

—Dorothy Wheeler Butler

O CAROLLERS!

The Yuletide brings a river from its source,
A Shining Glory golden as the sun—
Christ's everlasting Love, a tranquil force
Rolls out to meet our hearts' green halcyon.

O carollers, sing out your melodies!
The joyous anthems of our faith: His Truth!
The Christmas Spirit blooms within the trees;
The banks of life drink His eternal youth!

—Lucile Coleman

O WONDROUS GIFT!

God's Love came down in Bethlehem.
Forever new, the old, old story
Of holy Babe and guiding star,
Of wise men, Heaven's gate ajar,
And shepherds awed by glory.

That radiant night when Christ was born
The world was sick with strife and sadness,
But Love, revealed to us in Him,
Found other lives in which to brim
And thrill men's hearts with gladness.

O wondrous gift to mortals given,
O Christ, *grow up in us,* possess us
Till all mankind shall find release
From war and pain; Thy Kingdom's peace
Abide, to heal and bless us!

—Mary B. Stevenson

DECEMBER'S STAR

O welcome last month of the weary year
With bitter hoar-frost and with silver snow!
How gay a note your grave stern trumpets blow!
Hark! For you bring the Angels' songs so near!
Look!—for the great star shines, so clear, so clear!
Now man and God can never more be foe,
For Heaven's music swells for high and low
And God-made-man becomes so near, so near.
Peace from above dawns on this earth below.
Our minds throw off their weary load of care.
The wonder-star shines through the darkest night,
Bringing new hope where all was bare, so bare.
From our hearts spring new blossoms, fresh and rare,
Blooming to greet our more than mortal sight.
This stern December seems the month most fair.

—Sarah E. Gray

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Merton Scott.

INTERRACIAL PROGRESS

Year-around Message

The General Cable Corporation delivered a full page Labor Day Message to the public through the September 2, issue of the *New York Times.* With a scripture text in large print "And a little child shall lead them . . . ," their message read, in part:

"Ever notice how a youngster picks his playmates? All that he asks is: *How far can he hit a baseball? . . . How fast can he run? . . . How good a pal is he?*

"This is the way millions of children live together and laugh together in hundreds of cities and towns across America. If now and then they have their small 'battles,' these are quickly forgiven, quickly forgotten. A child carries no grudge and harbors no ill will—*because prejudice is* NOT *inborn.*

"If we grown-ups did not implant prejudice in the minds and hearts of our children, they would go on thru life as brother men . . ."

Steady Progress

A quiet but steady revolutionary trend is developing in the South despite the diehard Dixiecrats.

The virility of this trend is evidenced by the current action of white religious groups, the average writer of letters to southern dailies and the voluntary breakdown of racial segregation.

Both southern Negroes and whites are boldly taking a stand for racial equality and social justice. The directors of the public library of Newport News, Va., announced recently that its facilities are available to all regardless of race . . .

A white woman writing to a southern daily paper voiced approval of the action of Norfolk ministers in abandoning their Preaching Mission until such time that it can be held without any segregation of the races. She said: . . . "I feel quite sure the ministers of Norfolk (Va.) can preach segregation into oblivion in a short while if they will." (*St. Louis Argus,* July 25.)

* * * *

The Frontiers of America, National Negro service club, pledged itself . . . to continue the fight for civil rights "on Federal and state levels."

A resolution adopted at the closing session of the club's annual convention said some "gains had been made on the interracial front."

These gains, the resolution said, are "a wholesome indication of the willingness of the American people to follow through on democratic practices." (*New York Times,* August 2.)

A Sample Letter

"I have been a (name of denomination)* all my life and have attended church regularly. I have tried to live up to all the teachings of the church and have done my best to follow the words of the Bible. In spite of all this I have a bad conscience.

"Now that I am older and realize the true meaning of Christ's teachings, I know that I, as a (name of denomination) have not led a Christian life. Equality, Justice and Brotherhood are three of the most vital of Christ's messages. These three elements are among foundation stones of our great Western Civilization. Now I can see that our segregation laws violate all three of these concepts. In segregation there is no equality, no justice, and no brotherhood.

"It is my last and most intense desire that those of the younger generation in the South will realize at an early age that church attendance, Bible reading and prayer will come to naught until the wretched shadow of segregation has been cast aside for the true light of Justice, Equality and Brotherhood."

Signed: A Troubled (name of denomination) (Letter to Editor of the *Arkansas Gazette,* August 2.)

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*To the Editors of the *Interracial News Service.* The main point of this item is not the *denominational association* of the writer, but rather the fact that this person is of the older generation of adults. This is not an isolated case. The number of persons in this age group, who hold similar views, is steadily increasing.

* * * *

Crumbling Walls

While the U. S. Supreme Court plans to debate the vital issue as to whether or not racial segregation *per se* as an enforced pattern of group relations is constitutional, a number of public schools and colleges have gone ahead with their plans for racially integrated institutions.

* * * *

In mid-October, just about the time when the ticklish civil rights problem bids fair to be an even more heated issue in the Presidential campaign, the Supreme Court will hear arguments on whether racial segregation should be legally outlawed in grade schools . . .

The debate before the nine justices accentuates the situation and arouses even more interest in the challenge brought to declare segregation unconstitutional.

The tests, arising from cases in South Carolina and Kansas, will be the first such cases argued in the Supreme Court regarding lower schools. The tribunal has previously ruled in cases concerning the admission of Negroes to colleges and universities, but has not dealt with this matter in the grade schools. . .

In the college cases, notably those concerning the Universities of Texas and Oklahoma, the tribunal has so far depended on the precedent it laid down fifty-six years ago in Plessy vs. Ferguson. This ruling established the "separate but equal" formula . . . (*New York Times,* Sept. 7.)

* * * *

The board of regents of Del Mar Municipal Junior College last week voted unanimously to open the school to qualified Negro residents of Corpus Christi.

This action made Del Mar the third white junior college in Texas to open its rolls to colored students. The other two are Amarillo Junior College in Amarillo and Howard Junior College at Big Spring . . . (*Amsterdam News,* Aug. 9.)

* * * *

New Mexico has a law which states that local school boards, if they so wish, may segregate Negro and white school children. Many do.

But in Alamogordo, school officials decided recently to relegate that law to the limbo of the dead, where it properly belongs. And, going even farther, they hired a Negro teacher for the first time.

Starting this fall, Negro children will be assigned to regular schools. (*Pacific Citizen,* Sept. 6.)

* * * *

Baltimore's School Board (Md.) has taken a sensible step toward resolving one of the difficulties presented by its dual school system. The Polytechnic Institute, an engineering high school, has an exceptional reputation—so exceptional that the graduates of its "A" course customarily are accepted as college sophomores. This year 16 Negroes applied for admission to the "A" course and 10 were found qualified. The school board decided wisely, in our opinion, that any separate engineering high school for Negroes that might have been authorized could not equal the Polytechnic Institute, at least in prestige, and that Negroes should be admitted to the "A" course.

(Continued on page 430)

The Sunday School Lesson

Prepared by Russell E. Rees

January 11—Confessing and Following Christ

Matthew 16: 13-25

The method of Jesus in dealing with his disciples, and in fact with all who came to him, is clearly illustrated in the lesson for today. The disciples had been associated with the Master for some time, and it had become evident that the religious leaders of the nation were turning against him. A new phase in the activity of Jesus was beginning. This is marked by the departure to Caesarea Philippi, certainly off the main roads to Jerusalem, and the incidents of the lesson.

Now what concerns Jesus as he withdraws with the inner circle of his friends to Caesarea? First, what are men saying about me? And to this the answer is not unanimous. He was being connected with historical figures of Judaism, perhaps reminding people of one of the prophets. Then the crucial question, "But whom say ye that I, the Son of Man am?" Peter, first to speak, replied, "Thou art the Christ, the Son of the Living God." Note that Jesus did not tell Peter what to say. For that reason he could turn to him and say it was a revelation of "My Father which is in heaven."

The personal confession, not what the creeds say, not what the church says, not what history says, but what I see out of my experience, is the response sought by Jesus. The Rock upon which the church is built, the meaning of the keys of the Kingdom, are matters for careful study, beyond the space here.

The second important part of the lesson grows out of this confession, namely the meaning of Messiahship. Jesus is Messiah, but what does it involve? Here a strange definition is given. It means going to Jerusalem, the center of hostility, being persecuted by the religious leaders, finally suffering death, and then being raised from the dead. This surely was not what Peter meant by the Messiahship, and he protested that it need not be so. The rebuke of Jesus is as strong as his approval had been shortly before. He insisted that he must not be turned aside from the full meaning of his mission as he saw it.

This brings one of the profound statements about discipleship. "If any man will come after me, let him deny himself, and take up his cross, and follow me." It is strange that followers of Christ have had so much trouble keeping these two aspects in view, confession and following. At times the church had placed great emphasis on the good confession, even insisting that the words we use must be the exact words that have been chosen by the Elders or the Bishops. At other times the emphasis has been upon doing the right things, upon action. Neither extreme emphasis is true to the spirit and teaching of Jesus.

What we think and believe, what we assent to, what we are able to put into words is important. It is something at which we might all work harder than we do. A hazy, indefinite and lazy faith will not be enough to keep men in the storms of life. What is the final purpose of the words, and where has it been most clearly defined? But next, on the basis of these "words," what do we propose to do about it? If we do nothing our faith is merely credulity. But if what we do matches what we affirm, we are coming to the Christian wholeness, which is the real salvation we all need.

Questions:

1. What is the "Rock" referred to by Jesus?

2. What do you understand is meant by the keys of the kingdom?

January 18—Witnesses of His Glory

Matthew 17: 1-8, 14-18

It was a great privilege which came to Peter, James and John, to be present with Jesus when he was withdrawn from the crowd, and when he experienced the high moment called the transfiguration. Moods and inner experiences are contagious, especially when the one having the experience is a truly good and great person. The disciples were often dull, failing to sense the depth of Jesus' dedication. But on this occasion they seem to have been swept up into momentary understanding of the event. It was so moving that the first impulse was to want to stay there, keep the thing for themselves, remain in the perpetual excitement of the moment. But this Jesus refused to tolerate.

Most of us who have been in the Christian fellowship from our youth can remember times which were of the same nature as this one. We too have been swept up into new insight, splendid vision, feelings of emotional well-being, when it has seemed easy to have a triumphant faith. It is easy to be selfish about them, and to wish that we could stay there, and not have to wake up in the morning in a world of competition and struggle. *It would be simple to be Christians if we did not have to live in a real world.*

George Fox must have had such a vivid awareness of the Divine nearness on Pendle Hill. What did he see? How did he feel? What temptations to enjoy the present moment did he experience? We have wondered why he climbed the hill at all. But stranger still, why did he come down from the hill? If, like Peter, he had proposed to build a tabernacle there, and live in the thrill of the moment, I think it is safe to say that we would not have heard much about him. But he came down and challenged the secularized society and church of his day. He gathered together the "Valiant Sixty" to preach the good news, and when the time came, suffered in the prisons for his faith.

Emotional experiences can be either fuel to drive the machinery of life, or they can be heat which burns out the linings of the soul. It is like live steam, which channeled through pistons will pull a heavy load, but tightly confined will blow up the boiler. "He that would save his life shall lose it, but he that will lose his life for my sake shall find it."

Does our religion help us to help others who are in need, or does it only make us explode? What happens when we are confronted with a boy who is a lunatic, or with a society which is crazy? Are we more effective in dealing with situations because of our high experience?

Now the choice is not between high religious experience and practical service. That is an unreal dilemma. The real need is to learn how to make the two aspects of religion gear into each other and serve a common cause. A Meeting for Worship in which we have touched the hem of the garment of God should have a distinct carry-over into the next week. All our business contacts ought to be warmed and mellowed because God is more real to us, and we are more aware of His continuing presence. Religion which stays in the Meetinghouse from Sunday to Sunday is hardly worth going to see once a week.

Questions:

1. What significance did the appearance of Moses and Elias have in the transfiguration?

2. How do you try to connect what happens on Sunday with events of the coming week?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

H. Clark and Nell Bedford observed their golden wedding anniversary on November 22. Clark Bedford has served as minister of the East Main Street Meeting in Richmond and as President of William Penn College. The Bedfords are now retired, living at Middlebury, Vermont.

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John and Dorothy Sinton, Irish Friends now engaged in traveling ministry among American Friends, have returned to California Yearly Meeting after several weeks in Indiana and Western Yearly Meetings. Their permanent address there is Box 389, Whittier, California.

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Facing their misfortune courageously, New London (Western Yearly Meeting) Friends erected a new building over the ashes of their former meetinghouse. On December 7th they will hold their dedication service. Friends of the area, knowing their devotion, will rejoice with them in their accomplishment.

* * * *

A new Meeting of Friends is in the making on the campus of Miami University, Oxford, Ohio. Students, faculty and a few persons from the community compose the group. The Five Years Meeting, with Richard Faux giving direct assistance, is encouraging this move. Interested Friends should address Wilhelmina Braddock, in care of the University.

* * * *

The U. S. State Department will distribute 5,000 copies of a book by Dr. Haridas T. Muzumdar, professor of sociology at Cornell College, throughout the Orient. The book, published in October, is entitled *Mahatma Gandhi: Peaceful Revolutionary.* Haridas Muzumdar was formerly a professor at William Penn College, Oskaloosa, Iowa.

* * * *

The World Conference Reports have been sent out to all representatives. Friends will want many more of these for use with study booklet materials that will appear in December. Order these reports (price $1.00) while they are available from the office or bookstores at Philadelphia or from: Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

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The Fellowship Council would like to let Friends know that there is a meeting for worship being held at the University of Vermont at 10 A.M. each Sunday in the south sitting room of Southwich Hall on South Prospect Street, Burlington, Vermont. The Clerk is a student, Mary Dodge, University of Vermont. They would welcome Friendly visitors.

* * * *

A sermon by Elton Trueblood, professor of Philosophy at Earlham College, Richmond, Indiana, has been included in the first published volume of *Sunday Evening Sermons.* This new book is the first compilation of sermons preached at the famous Chicago Sunday Evening Club where some time or another almost all of the eminent preachers in America are asked to appear. Elton Trueblood's sermon is entitled "The Christian Answer to Communism."

* * * *

On her way to Travancore, India, where she will attend the Conference for Christian Youth, Eleanor Zelliot stopped at the headquarters of the World Council of Churches in Switzerland. She writes, "It is interesting to see to what vast area of thought and action we belong by virtue of our membership in the World Council of Churches." The United Society of Friends Women and Young Friends are supporting this important mission of the Christian Young People of America to the Churches of India, by helping with the expenses of Eleanor Zelliot.

Friendly Fellowship

ACKWORTH, IOWA—The week-end of November 15-16 was a busy one for the Ackworth Quarterly Meeting. Ministry and Counsel and a worship service were held during the morning and the Women's Missionary Conference met at noon. A junior group from Ackworth assisted with the devotional. Alta Hoover, a former worker in Jamaica, emphasized the present need for workers and clothing. An offering was received to go toward a bed and furnishings for the girls' dormitory at Penn College.

Wade Dillavou gave the Sunday morning message and the Penn College Male Quartet brought messages to the afternoon young peoples' service. This service was led by Jean Mosher, newly elected young peoples' superintendent. There were 117 in attendance at this service.

Mrs. Henry M. Vore

LITTLE RIDGE, INDIANA—The women of Little Ridge Meeting gathered at the parsonage on Tuesday, November 11th, and canned 130 No. 2 cans of pears. The pears were raised on the parsonage property and represented a part of the surplus over and above what the pastor's family could use. The project was initiated in response to the need in Oklahoma Indian Mission as a result of this year's drought. They will be packed and sent to our workers there in the near future.

Friends Women of Little Ridge are not formally organized as yet but they do respond to known needs and work together with a fine spirit of cooperation on various projects. Plans for future projects are well on the way to completion.

B. Orville Fisher

* * * *

LYNN, MASSACHUSETTS—Wesley W. Osman, who is a student at Boston University School of Theology, and his wife, Sylvia, have become associated with the Silsbee Street Friends Meeting, in Lynn, Massachusetts. Wesley will be in charge of the Meeting for Worship on Sundays and Sylvia will assist in the Sunday School. They plan to do some visitation in the Meeting as well. Both attended the College of the Pacific, in Stockton, California, before coming to Boston.

On October 28th, George Selleck, Secretary of the Cambridge, Massachusetts Meeting who was a delegate from New England to the recent Friends World Conference, at Oxford, showed pictures taken by him in and around Oxford, and reported some of the highlights of that gathering to a very appreciative group in the Silsbee Street Friends Meetinghouse. Following his talk, refreshments were served by the ladies of the Meeting.

W. Carlton Jones

* * * *

Putting Christ back in Christmas is a theme being worked out in several communities. In Tulsa a pageant of the nativity will be presented on the marquee of a downtown store entrance. This is being sponsored by the Junior Chamber of Commerce. In Alexandria, Indiana, a coordinating Council, including both Protestants and Catholics, has been formed to work out ways of emphasizing the Christian meaning of Christmas.

In the Larger Circle

New uses for television as an instrument of Christian education are being tested. Ten local churches in Indianapolis are using a twenty-one inch television set for a series of seven Sundays in which they will see and hear a family drama "This is the Life," and then discuss the drama for a half hour.

* * * *

The Catholic Church is, in general, and in many areas of the world, alert to the obligations of interracial cooperation. Recently the Catholic Interracial Council of New York granted special awards to two men, one of whom had rendered service in interracial housing and the other in athletic programs.

* * * *

Dr. Albert Schweitzer, well known Christian world figure—philosopher, musician, theologian, medical missionary and author has been made a member of the French Academy. In his address to the academy, he indicated that ethical behavior does not spring from a philosophical *concept* of the world but "from the *will* to be at peace with oneself and with all living beings."

* * * *

Church membership in the United States increased 59.8 per cent in twenty-four years and now includes some 57 per cent of the nation's population, the National Council of Churches reports. Over the twenty-four years' period, Protestant Churches were reported to have gained 63.7 per cent in membership, the Roman Catholic Church 53.9 per cent and Jewish congregations 22.5 per cent. The smaller sects of Protestantism and the Eastern Orthodox Churches showed the most startling gains.

WANTED

A good copy of the book OUR RED BROTHERS by Lawrie Tatum. Arthur R. Lawrence, P. O. Box 805, Lawton, Oklahoma.

BETTER THAN NEUTRAL

Its (Quakerism's) independence is often best displayed when, between two conflicting parties or national blocs, it chooses neither . . . Such independence is looked at askance, not only in the political but in the ecclesiastical field . . . I believe we are as much an enigma to Moscow as to Geneva, and not merely to Red Moscow and Red Peking, but also to Whitehall and the White House.

Henry J. Cadbury, at the World Conference of Friends, Oxford.

ON CHRISTIAN FRONTIERS

(Continued from page 427)

Whether this will provoke legal difficulties with Baltimore's city code, which provides for a segregation system, is an open question; certainly, however, it is in the spirit of the Supreme Court decisions requiring equal facilities for both races. The situation in Washington is not a precise parallel. But the Baltimore decision furnishes an example of how integration should be approached—in a limited area starting at the top . . . (*Washington Post,* Sept. 6.)

* * * *

An American of Japanese ancestry became the new principal of an Arkansas School, according to *Pacific Citizen* of September 6.

"Paul Makabe, a native of Loomis, Calif., was recently named principal at Lincoln High School. He was previously principal at Damascus (Ark.) High . . ."

* * * *

(The above is from Interracial News Service, September-October, 1952.)

Merton Scott

THE LANGUAGE OF FOOD

Recent statistics gathered by the United Nations reveal these facts. The United States and Canada with less than 10% of the population of the world have 43% of the world's income.

The United States and Canada have food supplies surpassing all the rest of the world. They produce bread grains (wheat and rye) in a proportion of 20 to 12 as over against Australia, Argentina, the USSR and all other countries combined. In dairy products and meat the proportions are about the same.

"The most powerful language in the world today is FOOD," writes Norman Cousins, of the Saturday Review of Literature. "It builds bridges mightier than radio broadcasts or published material, especially when people have no radios and cannot read."

From the Golden Rule Foundation

BIRTHS

HARRISON—To Howard and Louise Quimby Harrison, a daughter, Martha Ann, on October 25, at Masonville, New Jersey.

COPE—To Dale and Jean Cope, a son, John Dale, October 3, at Whittier, California.

HARTER—To Russel and Charlotte Anne Kelsey Harter, 503 N. Lafayette St., Valparaiso, Indiana, a son, Burton Lee, on August 25.

CLARK—To Vonalee and Rosalind Overman Clark, Amboy, Indiana, a daughter, Janette Anne, on October 27, at Peru, Indiana.

MOON—To Elden and Arlene Clark Moon, a daughter, Nicola Joann, on October 14, at Middle Amana, Iowa.

MAGGIORA—To Robert and Patricia Bond Maggiora, a daughter, Elizabeth Roberta, on October 11, at Santa Rosa, California.

MARRIAGES

SUTTERLUND-COUTANT — Gloria Coutant, daughter of Tracey and Ethel Coutant, of Clintondale Friends Meeting, to Howard Sutterlund of Poughkeepsie, New York, on July 20th at the Friends Meetinghouse, Clintondale, New York, James Brimelow officiating.

ELTING-VAN SICLEN—Janet Van Siclen, daughter of Ralph and Alice Van Siclen of Clintondale Friends Meeting, to Roger Elting, son of Mr. and Mrs. Jacob Elting of New Paltz, New York, on November 9, at the Clintondale Meetinghouse, James Brimelow officiating.

FELLER-WATSON—Anna Watson and Ezra Feller were married on September 18, in the Kokomo Friends Parsonage. Norman E. Young officiated.

DEATHS

ADDISON—Mary H. Addison, on October 9, at Greenfield, Indiana. She was the widow of Orlando F. Addison who preceded her in death May 12th. A son, Paul Addison, four days after her death passed away near New Harmony, Indiana. She was the daughter of Gotlieb and Wilhelmina Heller and was born in Hancock County, Indiana, where she lived most of her life. She was very active in the Greenfield Friends Meeting, especially in the Missionary Society of which she was treasurer for twenty-two years. For many years she was the representative of *The American Friend* in Walnut Ridge Quarterly Meeting. She served as Deputy Assessor of Hancock, Indiana, for eight years during her husband's tenure of office as County Assessor. Her quiet and unassuming life has left its mark upon members of her Meeting who will miss her kind ministry. She is survived by a daughter, Mrs. Elizabeth Dooley of Marshall, Indiana, and a son, Ernest Addison, of Greenfield, Indiana, four grandchildren and one great-grandchild.

ALEXANDER—Clara Bruce Alexander, widow of Alva Alexander, on November 27, at the home of her son, Clarence, in Muncie, Indiana. She was born in Dearborn County November 6, 1877. Much of her life was spent in Madison County, Ind. While living in Anderson, she attended Friends Meeting there. After her husband's death, she made her home with her son and his wife in Muncie, Ind. She brought her church membership to Friends Memorial Meeting from the Christian Church at Franklin, Ind., and entered earnestly and loyally into fellowship of the Meeting, the Martha Haisley Class being her special field of activity. Funeral services were conducted by Robert M. Jones.

BEESON—Ada M. Beeson, on November 14, at the Iowa Soldiers Home Hospital at the age of eighty-nine. She was born May 1, 1863, at Libertyville, Iowa, the daughter of Mace and Louisa Clarridge. She was married at Libertyville

WANTED

The 8 volumes, 1831 edition of George Fox's *Works*. Broken sets considered. Contact Arthur O. Roberts, Grasmere, New Hampshire.

LAURAMOOR HOME

Room with board at Lauramoor Home. References required. Address inquiries to Mrs. W. W. Reller, 812 W. Main St., Richmond, Ind.

FRIENDS HISTORICAL ASSOCIATION

We solicit your interest in this Association, "devoted to the study, preservation, and publication of material relating to the history of the Society of Friends." Annual dues $3.00, which includes the Bulletin, issued semi-monthly.

Those desiring membership, please address:

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For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.

to James B. Pickard, a Friends Minister who served at Lake Okoboji and Stuart and other pastorates in Iowa Yearly Meeting. He died in 1906. She was married to W. B. Beeson in 1910 who died in 1933.

She was a member of the Friends Church for more than 60 years. She was a member of the Marshalltown Church at the time of her death where she had been a member for 38 years.

Surviving are two sons, Roy W. Pickard of Minneapolis, Minn., and Clyde C. Pickard of Rio Linda, Calif., five grandchildren, 11 great grandchildren and three sisters. Services in Marshalltown were in charge of Rev. A. O. Bishop. Burial was in Pleasant Plain, Iowa, with Orval H. Cox in charge of the graveside service.

CAHALEY—Mabel Hoyt Cahaley, at age 69, passed away suddenly on October 28, at her home in Minneapolis, Minnesota. She was a resident of Minneapolis and a member of the Friends Meeting for forty years. She will be greatly missed by her loving family and many friends. Surviving are her husband, Arthur, and a son Arthur and his wife of Pasadena, California; a son Donald and his wife and two children of Santa Cruz, California; also two other grandchildren, Mrs. Don Meyers of Tacoma, Washington, and James Cahaley of Fort Orde, California; a sister, Edyth Underhill of Lafayette, California; a niece, Betty Jewett of Albertson, Long Island; nephews Hoyt and Robert Underhill of California. Services were conducted by Richard Newby.

CARVIN—Lester J. Carvin, on October 25, at his home in Rogers Hollow, New York, at the age of 72 years. He had been ill for some time. He was born August 16, 1880, at Meredith Square, Delaware County. He had been a farmer all his life and lived in Rogers Hollow for 44 years where he was a member of the Friends Church, the Unadilla Grange and IOOF. In 1903 he was married to Clara B. Ackley who died in 1949.

Surviving are three daughters, Mrs. Glen Robinson, Unadilla, N. Y., Mrs. Charles Alger, Greene, N. Y., Mrs. Frank Prindle, Lodi, N. Y.; a son, Eena Carvin, Rogers Hollow; two sisters, Mrs. Hattie Templeton, Unadilla, N. Y.; Mrs. Harris Gandy, Hayfield, Minn.; one brother, Samuel, Susquehanna, Penn.; 14 grandchildren and six great grandchildren.

Funeral services were held at the Joyce Funeral Home with Lewis Scott, pastor of the Unadilla Friends Meeting officiating. Burial was in Sand Hill cemetery.

ELLIS—Mabel Leona Ellis, at Greenfield, Indiana, on October 2nd, at the age of 73. She was the wife of Otto J. Ellis, and the daughter of William A. and Laura Kitley Rouyer. She had been in ill health for several years but her cheerful acceptance of her affliction won the love of those who knew her. She lived all of her life in Greenfield, Indiana, where she was a member of Greenfield Friends Meeting. She is survived by her husband and several cousins.

GIFT—Charles E. Gift, on October 31, at his home in Wabash, Indiana, aged eighty-four. He was born on May 8, 1868, the son of Jacob and Tamar Kindley Gift. He was a charter member of the Wabash IOOF and a member of the Friends Church. Surviving are his widow, Gertrude Hockett Gift; seven children; one sister and six grandchildren. Funeral services were held at the Friends Church with Keith Sarver officiating. Burial was in the Friends cemetery.

RICE—Walter H. Rice, Sr., birthright member of the Society of Friends, died of a heart attack, on October 22, aged fifty-five years. His childhood and early manhood were spent at Richmond, Indiana. There he attended the public schools and the Friends Bible School and Meeting at South Eighth Street. After his marriage, work brought him to Muncie, Indiana. His cherished church membership was transferred to Friends Memorial Meeting and he accepted duties there, as his service was needed, for several years. He is survived by three children, Walter H. Rice, Jr., of the U. S. Marine Corps at Camp Pendleton, Calif., H. Larry and Rachel, school children of Muncie; one brother, Howard L. Rice, Paoli, Ind.; two sisters, Eva R. Goble of Indianapolis, Ind., Lillian R. Crisler of Muncie and an aunt, Lulu Green, of Muncie. Services were conducted by Robert M. Jones.

STUBBS—Mildred Stubbs on November 7, at the Henry County Hospital, New Castle, Indiana, at the age of sixty-one. She was the daughter of Otis and Annetta Butler Stubbs and had lived at the old home north of Lewisville, Indiana. She was a life long member of the Richsquare Friends Meeting and always deeply interested in its work. She was one of the group who started Quaker Haven and helped to make it a success. She attended the first World Conference of Friends in 1920 and greatly enjoyed the reports of the Conference held this past summer. Her health had been failing for several years. Surviving are three sisters, Mrs. Harry Osborne of Phoenix, Ariz., Mrs. Wayne Moore of near New Castle and Mrs. Howard Huffman of Lewisville.

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LOCAL MEETING DIRECTORY

Albany, New York.—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Mens' Christian Association, 423 State Street.

Albuquerque, New Mexico.—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone MUlberry 6528.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

1799 **WESTTOWN SCHOOL** 1952

Westtown offers ten Competitive Regional Scholarships for the school year 1953-54 based on character, leadership, and intellectual performance. Winners will receive grants of $500 each, and these are renewable year by year if a satisfactory record is maintained. To be eligible, a pupil must be a member of The Society of Friends or have one parent who is, or has been, a Friend, and ready to enter either grade ten or eleven.

Each applicant will be given in his home locality, three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications for 1953-54 must be in hand by Third Month 1st, 1953.

For application forms address:

Daniel D. Test, Jr., Westtown School, Box 1000, Westtown, Pennsylvania

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana.—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida.—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California.—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina. — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington. — University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Tucson, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts. — Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.